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1932

VOICE SCHOLASTIC

Man is the only creature that knows nothing without being taught.—Pliny.

Those ignorant should be taught by force.

Those who read are willing to be taught.

Those who think, teach themselves.

Joseph Sadony.

PREVENIENT EDUCATION

The matter of "Prevenient Education" is not one to be unfolded in haste. It is a matter of generations. Its immediate application is a matter not of months, but of years. The mind is three-fold, the Memory, the Will, and the Understanding, (The Voice of Yesterday, Today and Tomorrow). "Orthodox" Education has approached the matter from the wrong direction. That which should come first, or at least equally, for perfect balance, has been neglected, to come last.

A perfect memory is often a drastic drug that causes the unborn imagination of a genius to be born dead. Without Understanding, the Will is at variance with the specifications of its own seed and roots. Memory was meant to be but a complete sample-case, with freedom of arrangement; not a ware-house, with a preponderance of a few things. If we had perfect memories, (which is a matter of relative proportion and quality, not quantity) we could "remember" back when we were in God, for the memory then is but a miniature Universe; finite intelligence a tiny mirror for Infinite Intelligence. But the interpretation and application of this depends upon Understanding of the principles of Spiritual Relativity, which is as rare as an understanding of Einstein. With our Will, we could remove maintains, if we had the Understanding how to do so.

Prevenient Education seeks to teach "how to think" rather than "What to think." It seeks to make of the human brain a flexible, well-but-simply-equipped, well-balanced Instrument, as a radio receptive to eternal trends and gestating facts, rather than a ware-house for the un-eaten and undigested fruits of Yesterday. It seeks to make Sowers who will then be Reapers not in blindness, but in true understanding and ownership of the Fruit.

J. A. S.

AT THE FULCRUM

A Personal Editorial By Joseph A. Sadony

Wisdom is nature-born, by intuition;
Knowledge, acquired by will.

The present moment is the Fulcrum between the past and the future—that moment of activity that records the flow of the pen. That which has been, become a memory, now flows as the ink; active until it drops. Then it too is but a "memory," having recorded that which once, and but for a moment, was the fulcrum of our life.

The Past is the Memory of the Body or Mind.

The Future is the Memory of the Soul.

The Present is the foundation of Activity, upon which the Past and Future are balanced. It is that activity which bids farewell to the past dead, and welcomes the future unborn; and whatever is born from the Present either strengthens or destroys the reputation of the Past, or strengthens the possibilities of the Future.

GIVE IT A THOUGHT

Yesterday is dead today.
Today lives.
Tomorrow will be the birth
Of yesterday's dead,
Depending upon today's living.

* * *

If you have not been a part
Of the profits and blind extravagance
of Yesterday,

The "Depression" of Today
Will not be a part of you Tomorrow.

J. A. S.

The present day has no value for me except as the eye of tomorrow; it is with the morrow that my spirit wrestles.—Jas. Mettrnich (translated).

A SCHOOL OF BALANCE For The Extremist

Three departments have been requested of me for the magazine which it is hoped will grow out of this little Journalette. Lack of space prohibits starting them in "The Whisper," but I am willing to plant their seeds in this column. One is the Question and Answer department in which I am willing to give my viewpoint regarding individual or general problems that may be of sufficient import to justify sharing the answer with all. Another is the "Niche-finder," a department devoted to untangling the threads of life, and helping each individual to find his or her own niche of usefulness in the world.

The third, I have suggested as containing the solution to them all: "A School of Balance," for while all are not "extremists," yet few have discovered and applied the perfect balance that may be found at the Fulcrum of life. At the Fulcrum questions answer themselves. At the Fulcrum one cannot avoid finding his own niche in life. If there are tangles, problems, wrong environments, there is a preponderance and a lack of something. Balance is maintained only by constant watchfulness and effort, for gravity, in idleness will bring down the heavy end. Whereas, at the Fulcrum, a little idleness soon restores the balance that may have been lost for the moment in great activity, and readjusts the compass daily for a fresh start in life.

This is a world of limitations. Everything upon it is under its spell. The laws of nations, education, food and wealth, beyond individual capacity is only sorrow, disease, discord, hatred, selfishness, death and oblivion.

Too much territory begets materialistic selfishness. Too much law destroys the simple law of understanding. Too much education makes us lose sight of things as a whole,

(Turn to Page 4, Col. 1)

The Whisper

VANCOURIER TO THE VOICE

An Independent International
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Published Monthly

By

JOSEPH A. SADONY

And

WILLIAM ALVIS GUTHRIE, M. D.



(Printed in the U. S. A.)

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By Joseph A. Sadony

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Policy

Prevenient Education,
Prevention Rather than Cure,
International Understanding,
Ethical, Educational, Non-sectarian Union of
Science and Religion.

PHILOSOPHER'S QUESTION-NAIRE

Since the announcement in our April issue that details of the first contest would be given in June, it has been decided that a preliminary contest in the nature of a "try-out" without prizes will be conducted through the summer, in the June, July and August issues; and that the really serious contest, extending over several months, will begin in the fall, and extend through the school year, because of the number of students who are interested in the idea.

Contestants will be graded and the results announced. This is not a test of Knowledge, but of Wisdom. Other things being equal, the grading will be influenced

1. By Brevity: the most expressed in the fewest words.
2. By Clarity and simplicity of thought.
3. By Depth and breadth of viewpoint and application.
4. By originality of presentation, as adapting age-old truth to the understanding of a new generation.

Among our subscribers who have already been sending in replies to the various questions that have been raised in the March, April and May issues, the leading score is held by Lois Greeley Lane of Delta, Ohio, who has answered every major question pro-

posed, with a high degree of insight and clear-thinking.

There will be various types of questions as time passes, inasmuch as the underlying purpose of the questionnaires is threefold: first, to lead our readers into new fields of thought, which can only be reached by directed mental effort; second, to ascertain various viewpoints and reactions for statistical purposes later to be explained; third, to encourage and test intuition in ways that will later be made clear.

These purposes will better be fulfilled if we do not designate the particular purpose of each question at the time of asking it.

Philosopher's Questionnaire Number One

1. Are you, as an individual, motivated by Yesterday or Tomorrow; and what are your grounds for believing your answer?

2. What are Ideals?

3. What do you believe we need to know: what, that we cannot do without?

4. In progress and evolution, yesterday's virtue is necessarily tomorrow's "sin." What is the milepost that designates the transition of

a. Sympathy from a virtue to a weakness.

b. Selfishness from a virtue to a vice.

c. Vanity from Nature's Constructive necessity to the mill-stone about man's neck.

5. Is the cure for vice or evil to fight it or to forget it? Why?

6. Is Self-pity the greatest curse of mankind? Why?

7. Are your thoughts influenced by internal motives of your personality, or the imitative reactions of the eyes, ears and other senses? Have you enough inborn food of ambition to carry you on, or do you borrow from a neighbor's table, and call it opportunity? If so, what will you be charged for this, under the law of compensation?

8. Very few of our celebrated artists have ever made good clear to the end. Why?

9. Do you think man is justified in saturating Youth with knowledge gleaned by past students: knowledge as it is and will be questioned in later years as past discoveries are today?

10. How do you accept the world, through the dried petals, the pages of history, of the past dead, through a microscope to the details of Today, or in magnitude through a telescope of Tomorrow's possibilities? Are you an Historian, a Laborer, or a Dreamer and Inventor?

THE ECHO

Lois Greeley Lane writes, "I have read and re-read, with absorbing interest, your plans for Prevenient Education. Recently I read somewhere that 'The outstanding characteristic of the master-mind is the thinking of big thoughts. May I congratulate Mr. Sadony for having conceived the 'big thought' of the age? Should the time come when your plan materializes to its full ex-

tent, not only the world of thought, but the tangible world as well will have been revolutionized.

"Unquestionably, the undertaking is gigantic and yet feasible—and best of all, usable—with a worldwide network of co-workers. I like your plan of 'unification' rather than 'organization', for organization brings dissension while unification brings the privilege of passing judgment upon ourselves as to our right to 'sit' with congenial spirits. For a long time I have felt that the restlessness, the turmoil and the strife which is gripping all nations, is but the groping of the masses in the darkness of doubt and bewilderment, for the indefinable, intangible something which they are vaguely sensing is their inherent right and which they, as yet, know not how to obtain.

"Individual, national and international problems can never be settled, other than temporarily, until mankind shall have come into a knowledge that spiritually, we are one and indivisible, inseparable from Universal Spirit—and that what affects one, affects all.

"How better can they come into an understanding of spiritual unity, than by your plan of putting this knowledge before the plastic mind of childhood and youth?"

Among our contributors, past, present and future, are R. Lee Sharpe, of Carrollton, Georgia; Amey Smythe of Salem, Virginia; Malcolm S. MacLean, director of the new Junior College, University of Minnesota; William Allen Ward, of Dallas, Texas; Reginald Pole, of New York, Hollywood and London; Mrs. Edward Everett, of Chicago and Hinsdale; H. Raynesford Mulder, of Twinsburg, Ohio; Jessie Bonstelle, founder of the Detroit Civic Theatre; and Steven Nast-fogel, of Detroit.

Of R. Lee Sharpe there will be sounds shortly. Miss Smythe is now at home in Virginia after a year of travel and writing abroad. Formerly she was connected with the Detroit Civic Theatre. Mr. MacLean, whose activities we have watched for years in the various Universities with which he has been connected, has proven one of the few truly "prevenient" educators in the country. When we first announced his connection with our editorial staff, in the Whisper, he was assistant director of the University of Wisconsin extension in Milwaukee, but immediately thereafter he was called back to the University of Minnesota to organize and direct the new Junior College.

Mr. Ward is a newspaper man, editor of the Oak Cliff Edition of the Dallas (Texas) Journal; a writer, a native Texan, and father of a family of two small sons.

Reginald Pole is well known as a director and actor on both sides of the American continent. His productions of Shakespeare, Greek Drama, and Ibsen, as well as his long association with the Pilgrimage Play of California, have won him many admirers. Not so well known is the fact that he held a Musical Scholarship at Cambridge University and that he has composed for Symphony Orchestra, for Ballet, and incidental music

for several productions. Mr. Pole was born in Japan and educated in England. He combines the qualities of Poet, Composer, Dramatist, Director and Actor; and is, above all, a deep student of Philosophy.

Mrs. Edward W. Everett is at present in Japan where she is making a study of the Zen school of Buddhism.

H. Raynesford Mulder, author of "Processional" in this issue, is a contributor to many magazines here and abroad. He was awarded the Ernest Hartsock prize for his poem, "Divinity of Dust" which was published in the Sept.-Oct. Bozart and Contemporary Verse.

Jessie Bonstelle has written for our "Voice of Yesterday", the reminiscences of her husband, the late Alexander Hamilton Stuart, the actor, concerning Edwin Booth. "Bonnie", as her friends affectionately call her, "The Star Lady", (as she was titled in the story of her life which was published serially in McCall's magazine in 1928—"The career of Jessie Bonstelle, actress, director, creator of innumerable Broadway stars")—has been, is, and gives every evidence of continuing to be one of the strongest pillars of today contributing to the stability, the cleanliness, the high Ideals of the Drama of Tomorrow.

Jessie Bonstelle's vision, versatile capabilities and remarkable guiding spirit in the important roles of founder, director, and actress have given Detroit a theatre enterprise unique in America. The "Voice of Tomorrow" is fortunate in having her hand on the tiller to speak for the Drama and the Theatre in helping us "Give Tomorrow a Voice Today".

Foremost among those who will speak for Art, is Steven Nastfogel, who is a truly great artist, and a great soul. His very human message and story, his impregnable simplicity, his capacity for preserving the highest traditions of past masters in a mind wide open not only to the trends of today, but to the criteria of a renaissance more wholesome, simple, and spiritual Tomorrow, will be an inspiration to young artists who possess the strength and fertility and honesty to confess confusion and weariness in the face of some of the "technical" and critical Art-nonsense of today.

THE MOB RULES

We still have with us the mob rule—
CRUCIFY HIM! Let no one loosen chains
Of freedom. Let not one man
Forge ahead to know our sins,
To expose our hidden greed,
The secret of the Night;
Lest we who blind justice
May be sent to the gallows.
We want nothing new.
Let the sins of our fathers suffice.
They lived through it; so shall we.
As for our children, they can take care of
themselves,
And blindly crucify their own children into
slavery.
THE MOB STILL RULES.

—Joseph Sadony.

Wheat and Dreams

A Garden for Singers of the Night and Day

NIGHT:—The swish of the Water
that we call Dreams.

DAY:—The grinding of wheels to
crush wheat for daily bread.

Poets are the heirophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present. —Shelley. (A Defence of Poetry.)

True poems are words without time or flesh: the whisperings from those who fly above the sordid things of life, and who have left their heavy shoes of mortality behind them.—Joseph A. Sadony.

PROCESSIONAL

Move on! Time's traffic watchmen fling
This challenge to the loitering.....

Yet distant city noises stir
My brain, I hear the swish of fir
And pine wind-shaken. Boisterous throngs
Speed by me beating out old songs
Swift rivers chant and waterfalls
Shout back as hill and mountain calls.....
While like a necklaced flame of fire
Outblazing Thebes, Karnak, Tyre,
There is an argent, glittering note
About each city's trembling throat.

Life's prisoned firemen would control,
With crystal eye they seek the soul—
That mystic flame in bone and flesh—
And seek in vain. Man's hungers mesh
His life, dreams ever lure him on
To fashion them in steel and stone.
And faith and love still upward leap
A harvest the new age will reap.
As columned might is made to flower
And yield a strength that men call power.

Like crowds I shall not watch again,
Another age will know the pain
That must destroy to build. I see
Swift centuries pass, and science free
New ways to serve the future man.
He will evolve a finer plan
For life's achievement with each dawn,
Yet time will cry, Move on! Move on!

—H. Raynesford Mulder.

BE-COMING

Should earthquakes rend the earth asunder
And lightning cleave the heavens entwain,
And structures fall neath crashing thunder
And floods submerge all mortal strain:
Should roaring elemental fire
Consume the world in ruthless lust,
And in the general funeral pyre
The stars be shattered into dust:
And I to whirling atoms parted,
Bereft of foe or friends or all;
Yet shall I know that I have started
On my journey at your call.

—Herman E. S. Chayes.

PRAYER

I crave not vaulted walls and holy crypts.
Wherein to worship the Divine;
I crave not tempests vast, nor bow I low
Before a costly shrine.
Give me the calm—the silence of the forest
and the hills,
God's dwelling place;
The mystery of the leafy boughs—the
vaulted skies above;
The vast, the endless space
That speaks of God, of nature, of unchanging
laws,
Since time began.
In silence, Spirit doth with Spirit meet,
If we but understand.
Let me then meditate in quiet—solitude!
For God is there.
Speak thou, my soul, to him, and he shall
hear!
For THAT is Prayer.

—Lois Greeley Lane

BY A NEWSPAPERMAN

To finger light, yet knowingly, the fever'd
pulse of Power drunk mad with Speed's insanities;
To feel, then pen, the straining at the leash
of Leaders as they plod through prejudicial
bogs;
To snatch at plundering hands, strident
with Greed, and trap them in that act;
To shoulder—watch the world at work;
To bleacher—join a world in play—
This much, our task.

Starlight to day to night—no end—
And still we serve with laughs of imitative
happiness to fill the span that was ordained
for sleep.
To pack a vital, crowded day into a single
line of terse, arresting Truth
We yield our hours of play and rest. And,
often, mind-fatigued, soiled nerves rebel
against the drive, and at a slipping provoca-
tion blaze into a scathing fire—
And then the common term—
Impatient Fool!

That cloak may fit us well.
And yet 'tis only so because the long, un-
weakened strain against our mental bonds has
shriveled up the broadness that was ours;
And yet 'tis so, that you may run and read:
That you may run and read, thus save an
hour,
An hour for play to balm nerve-shattered
minds.
Go.
Run.
Read.
Play.
For that we live. And strive. And do.
Yet, spare the haste damnation of us all if
nerve-torn minds, perchance, select to bolt
the fleeting whims and fancies of the hour.
—Edgar M. Woods.

AT THE FULCRUM

(Continued from Page 1)

leaving everything to the microscope, blind to the free beauty all about us.

Food to over-eat deadens our nobler senses which tend to beautify through labor and health. Wealth is power that but destroys our freedom of action by blind power upon which the world of men gaze with envy. Too much pleasure begets sorrow. Too much labor causes us to become beasts of burden only. Too much of anything destroys itself.

A purse too full bursts its bonds. Too much population creates discord and war. A little of everything awakens its affinity in the mind of man, teaching him its danger or value, tolerance and consideration; giving everyone and everything an opportunity to express itself for the betterment of life and death.

Did you ever see a normal man fearing death, when a normal life gives up so very little at death? Everything has been utilized, absorbed, enjoyed, and like an old wheel, well-made, falls all apart at the same time, making it entirely useless, for every good thing has given up all there was. So where is failure, regret or "death" when there remains no value?

The world as a whole keeps the Fulcrum of the Balance-beam well polished, for it is never balanced—an ever pulsating tide. But at the Fulcrum, whatever the worldly antics and confusion, there is comparatively little movement. There, the only door to paradise within man's power to find; for there, is mental receptivity hand in hand with clarity of positive thinking; intense Activity wedded to Rest, and Peace.

THE DUTCH GARDEN

Until we have more space I shall throw all the odds and ends of future departments into this little Dutch Garden, to see what seeds are fertile enough to grow. I am willing to answer questions, but for the present shall answer only those of more general import, and eliminate the identity of the questioner. Those who ask questions will surely recognize the answer when they see it, or they have asked it not out of physical, mental or spiritual need, but superficially, in idle curiosity, or display of intellectual dexterity, neither of which, nor any other phase of insincerity, will meet with my response.

As time passes we hope to have a medical department through which the advice of specialists as well as general common sense will be available to our readers who may not be able to afford examination by a physician; or who may wish unbiased confirmation or refutation of opinions expressed.

Here are a few general questions, I have been asked.

"What the Valley of the Pines is for"

... to help and allow men to think out their problems just as they should be solved, in the most normal and natural way, for the

best results of the individual, and consequently of mankind as a whole.

Is it true that

The sins of the fathers

shall be visited upon the children? Yes, but not upon men, unless they allow it, with the faculty of reason, for man is only borrowing the blood of his forefathers until he has learned to make his own.

WALNUTS AND PORK

There is an array of questions before me regarding abstruse problems and life after death. All in due time and season. Why try to solve problems after death, before we understand life? Why study stars with so much unexplored land on earth? Is it too much labor? Why study too much on subjects you cannot prove; and if so, only to find it unfit for this world.

Why not get all there is to get right here and now, instead of having to go over our books of experience and have them balanced, to find many omissions of neglect, forcing us to return to scrubbing in a dress suit.

Let us study thoroughly what we have, and walk on, to better our body and mind to understand before we try to climb to another world, attempting to teach what we know nothing about. There is too much confusion as it is, because we refuse to learn and obey the right law of Nature under which we are held.

Suppose an apple or pear would waste its time obeying the law of fermentation, which is its next world of growth. Would it be a perfect specimen to ferment, with the amount of sugar it neglected to preserve? How like us poor, ignorant mortals, with all the miracle-toys hidden in our brains, just waiting to be released.

If we have reached so far above the average man, why feed him fruit that sustains us, and starves him? Do we do so to prove our heights through vanity? — or to blind him for our own purpose? Why not feed a new-born babe walnuts, pork and other indigestible food, as we do if we fail to be one of the masses when we should be. What would the thumb say without the help of the fingers?

THE "DEPRESSION"

Uppermost in the minds of many are questions born of the recent "Depression." At the "Fulcrum" there is no depression. Debts, losses of money, industrial disruption, do not constitute "depression," for "depression" is psychological and emotional disturbances which do not manifest themselves at the fulcrum of understanding.

As a matter of fact Depressions are good medicine. In times of prosperity, men live to think. In times of depression they must think to live. A Depression teaches economy, readjusts our scales of value, enforces some degree of simplicity again, tests and raises the value of true love and moral sentiments,

forces out unnecessary commodities, and starves leeches.

It is good to see the bottom once in awhile. If it is mud, let us build our boat there. If rock, let's build our house. Then we will know that the house will "stay put" when the waters rise again; and the boat will float. The man who abandons his ship or sells it for two cents just because there is no water in the lake, and it is stuck on the bottom, will live to see it float on top the world with another man's flag on the mast.

Sharks and minnows flounder together on the muddy bottom of the lake after the dam has broken. But the shark, being more conspicuous, is destroyed first. Its flesh, which consists of the minnows it has devoured, has had its vengeance.

The minnows survive wherever there are a few drops of water, in little puddles. After the new dam is finished, and the waters come back again, they will have the whole lake to themselves. Perhaps they will have learned the lesson of "Live and let live." If they gobble each other up, history will only have to repeat itself again, until at last an equilibrium is attained in which depressions can have no effect.

Relativity will demonstrate itself. If the whole world and everything in it were to shrink proportionately to the size of an apple over night, we would never know the difference. Nor would the loss of a dollar, or the lowering of its value, bother us if we all lost equally. As it is, the man who had nothing, and lost nothing, has made a million so far as his neighbor is concerned who lost a million over-night.

You may rest assured that just as the storm breaks off dead limbs, this depression does likewise. It is only those limbs with strong personality, hope and patience that remain to bear fruit, after this storm of Nature's law that has been violated by the blind masses only to possess; like a stone thrown high in the air, returning to demand the penalty. The higher thrown, up to a certain limit, the greater the wound made.

This depression is but the pendulum of selfish greed, swinging its territory to the end, the width it will swing depending upon its length. But it always returns, like the sunshine after the night or storm—regardless.

Then behold those who weathered that storm with hope, faith and love, the new springtime of prosperity, to live and let live for all nations; always remembering the sixth commandment, "THOU SHALT LIVE."

After the Armageddon

"Until we meet on some diviner bourn,
A peopled star omnipotently ruled,
Where Love is more immutable than lust,
And Life is more victorious than death—
Until that consummation comes, Farewell!"

—Edwards Davis.

BETWEEN THE LINES

A Department for Reviewing Books and Life
and other things that have "Lines".

The sagacious reader who is capable of reading between these lines what does not stand written in them, but is nevertheless implied, will be able to form some conception.—Goethe.

Books Received For Review

Mental Radio
Wet Parade
American Outpost.....Upton Sinclair
No More Songs.....By Mary B. Rheude
Robin Wilder and Company, N.Y.C.
Twelve Modern Apostles and Their Creeds
.....Duffield and Company
The Revolt Against Civilization—By Lothrop
StoddardCharles Scribner's Sons
Hunger and Love.....By Lionel Britton
Harper & Brothers
Spiritism and the Cult of the Dead in Anti-
quity—By Lewis Bayles Paton, PhD., D.D.
Nettleton Professor of Old Testament Exe-
gesis and Criticism, Hartford Theological
Seminary. (The MacMillan Company)

In this department we are not at all interested in the fact that a book is "Just off the Press". In scouting around for our Anthology of Prevenient Thought, and for books to recommend in our some-day "Modern Library of Prevenient Thought", we are finding books five, ten and three hundred years old that need reviewing in a fresh light; books also in manuscript form that have never seen the light of Literary Day; and mental seeds about which we shall place all the fertility in our power, that they may become the Books of Tomorrow.

The susceptibility of the human mind is by no means a modern subject, but it comes in for its share of modern treatment, as we are still faced with an array of academic minds that are not convinced, because they face the matter of personal experience with an innate prejudice, in spite of so-called "open-mindedness", which makes impossible the personal experience which would convince them.

Lewis Bayles Paton, author of "Spiritism and the Cult of the Dead in Antiquity" states in his preface (1921) "Whereas formerly an attitude of Sadducean scepticism toward all the alleged facts of Spiritism was maintained by religion and by rationalism alike, at the present time no doubt is felt concerning the existence of hypnosis, somnambulism, automatic action, ecstasy, significant dreams, visions, auditions, telepathy, telesthesia, mind-reading, foreboding of the future, and all the other abnormal phenomena of the psychical life. The only difference of opinion is in regard to the interpretation of these phenomena. Many scientific investigators think that they can be explained completely by the influence of living minds upon themselves and upon other minds; other equally scientific investigators hold that this

explanation is unsatisfactory, and that the ancient theory of the activity of disembodied spirits alone accounts for all the facts."

Whatever the explanation, it is our point of departure that there are certain observable facts in nature, human nature, and the susceptibility of the human mind, which cannot be denied, and which must be taken into account. These observable facts force us to the conclusion that one normal function of the human mind is to function as a sort of "human radio" for the receipt of broadcasting, the distance of which seems to make little difference. The nature of this broadcasting is another matter entirely, and such problems as whether or not inanimate objects broadcast their own existence, or whether the sight of these objects must be rebroadcasted by a human mind who sees them. These things are subject for future study.

"Mental Radio" by Upton Sinclair, which details a series of telepathic experiments made in conjunction with Mrs. Sinclair and others is an independent contribution to the literature on the subject, and will be again referred to at greater length.

This brings us to our own chronicle of a series of experiments and studies over a period of many years, of the case of Joseph Sadony, which proves beyond the shadow of a doubt the eternal fabric of the human mind, as against the ephemeral instrument of an individual brain. Past, Present or Future—it matters not to such a human "radio", and yet it is not in the radio's power to determine the broadcasting. What is "in the air", must be accepted, and interpreted or applied—or rejected. But "In the Air" it most certainly is, and the human mind is most certainly able to "tune in" to it; and whatever faculties there be in the mind or brain to originate thought, there is that in the human fruition of the physical reflex-system, which is "acted upon by Thought", as an instrument only.

Furthermore, that the future is in existence today in some form that is available to that portion of the individual contemporaneously existent with it, is an unavoidable fact, whatever the explanation, or the form or nature of that existence. The proof of various forms of prevision, and the power of prophecy, demands some adjustment and explanation on the part of those phases of Science which incline to discredit the truth because of the existence of "false prophets" which should in no wise be allowed to discolor the messages of the true.

An English reader has written, "After a careful study of the Whisper for March and April I have come to the conclusion—indeed it has been thrust upon me—that Mr. Sadony has most decidedly discovered something 'big'. What that something 'Big' is, we of course can only wait and see. To me, however, it appears to be the discovery of the power of prophecy, or some such kindred subject. Not this, on the face of it, appears to be an impossibility. And although I am open to correction, and in the face of evidence am quite willing to be corrected, I

would like to voice my opinion that such a thing cannot be. (The viewpoint of this reader, which is typical of many, will again be referred to. He goes on) "Mr. Sadony, however, may have discovered something to contradict this statement. Then all I can say is that it must be an overwhelmingly revolutionary nature, and, as such, something which should be offered to the world without delay . . ."

The answer to these and other questions will be given in our forthcoming department "VALLEY OF THE PINES", The Story of a Man and his Shadow, by those who have witnessed its growth for over a quarter of a century. This is the department that has been requested, and having been promised, that will be materialized: a department with which Joseph Sadony will have nothing to do, and no authority to veto what his many friends shall say about him, not in foolish flattery and praise, though there are many sincere tributes, but as a human document of educational and scientific worth, to supplement his own viewpoint as expressed autobiographically or in his philosophy.

We can promise you that this will be one of the most revealing documents of Yesterday and Today, that is possible to bequeath to the Generation of Tomorrow.

One of the finest contributions we have yet received for this department, is from the pen of Edward Davis. This and others will be published supplementally if space restrictions in The Whisper continue, as at present.

VOICE OF THE NATIONS

We have just received from Charles S. Strong, author of "International Appreciation" in our April issue, a copy of his lecture,

"World Peace Through World Understanding and Appreciation of Nations."

This lecture was presented before the Woodrow Wilson Foundation, The American Scandinavian Foundation and the Carnegie Endowment for World Peace, receiving the interested approval of all these agencies. This lecture, presenting a concrete example of Mass Education along complete, economical, and appropriate lines by International Educational Outlines, will be considered as space permits.

India and the World

We have just received a communication from Dr. Kalidas Nag, of the Calcutta University, Editor of "India and the World," and Secretary of the "Golden Book of Tagore Committee," informing us of the "India Bureau", International Society for Cultural Federation. Dr. Nag is Director of the Bureau; Collaborator, League of Nations; visiting Professor and Representative of the Institute of International Education, New York.

Quoting the introduction: "India with her 350 millions of population is no longer a negligible partner in the World Federation. Her social, political, economic and cultural problems have their direct bearing on con-

temporary history. To focus the attention of different international organizations of the world upon India, and to develop India's feeling of friendliness to and co-operation with them, the INDIA BUREAU have decided to publish an organ entitled: "INDIA AND THE WORLD."

The Journal will mainly cover the following subjects: A chronicle of Indian Affairs of International interest; a summary of the progress of Internationalism through the League of Nations and allied organizations; International Education, Student Exchange, and Inter-university relations; India and America—systematic survey of American organizations; Commerce and Industry; Science and Letters, with special reference to India; World of Books—notes and reviews of important publications; Women movements; Humanitarian organizations; Mass uplift; Folk arts and crafts; Liberal religions and Fellowship movements; International Understanding and World Peace.

(A sample copy of "India and the World" may be obtained for twenty cents by addressing the Business Manager, 283 Park Circus, Calcutta, India. The subscription price is two dollars per year, post free. And from this same address we are informed that a limited number of copies of the Golden Book of Tagore, which we reviewed in the May issue, are available for nine dollars, post free. Silk binding.)

India Bureau

The India Bureau is cooperating with many Institutes throughout the world, among which are the Institute of International Education, New York; American Council on Education, Washington; The International Houses, New York, Chicago, Berkeley; Hindustan Association of America, New York; Institute of Indian Civilization, Paris University; International Student Service, Geneva; Royal Italian University for Foreigners, Perugia; Kern Institute, Leiden; Deutsche Akademie, Munich; National University of Peking; Imperial University of Tokyo, etc.

The purpose and programme of the India Bureau, as definitely outlined for the present, is as follows:

1. To supply information of all kinds to persons interested in India, in her past cultural and spiritual heritage, as well as in her future evolution along the path of self-determination and world peace.
2. To help, as far as possible, in the distribution and dissemination of knowledge and ideas about the life and thought of peoples sympathetic to India by collecting their various publications and giving them publicity through the leading journals of India.
3. To stimulate a friendly and fruitful exchange of visitors between India and her sister countries by helping travellers to and from India with up-to-date news, letters of introduction, and expert guidance.
4. To provide gradually, in collaboration with the different educational and humani-

tarian foundations of the various friendly nations, for a systematic exchange of scholars, students, artists, and social workers between India and her partners in the World Federation.

GIVE IT A THOUGHT

Watch that man
Who is unfair to his competitor,
Inconsiderate to a child,
Cruel to his horse or dog:
Watch him closely, as he watches you
For his own purposes.

* * *

Drive your car recklessly,
And you will have an acute breakdown.
Neglect it—and a chronic defect,
A worn-out bearing long before its time.

How like your body,
Where a mechanic, or physician, can
place the fault at once,
Not in the mechanism,
But in the operation of it.

Progress is the law of life; man is not man as yet.—Robert Browning.

"Shame on the man of cultivated taste who permits refinement to develop into a fastidiousness that unfits him for doing rough work of a workaday world."—Theodore Roosevelt.

TODAY'S TRIBUNAL

Thus they spake; now are they right or wrong.
Or do we sing aright the echoed song.

The essential idea of a republic is, that the sovereignty is in the people. In choosing representatives they do not devolve the supreme power on others. By the frequency of elections, they are called to pass judgment on the representatives. It is essential to this mode of government, that, through a free press, all public measures should be brought before the tribunal of the people.

—William E. Channing.

The People of these United States are the rightful masters of both Congress and Courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution.

—Abraham Lincoln.

I know, and you know, that a revolution has begun. I know, and all the world knows, that revolutions never go backwards.

—William H. Seward.

As the material that has come into this little department would fill an entire

magazine we can hardly expect to do it justice in such small space. Enough if we keep its principles and policy alive until expression.

The interest aroused by the prohibition question has threatened to dominate the department, which was not our intention. We grant its import, one way or the other, and its relationship to a policy of "Prevention rather than cure," but there are many more vital things to consider which would tend to eliminate the necessity of prohibitive measures in any field.

From many communications that have recently come to us, it is apparent that there are a large class of both "wets" and "drys" whose arguments result from a confusion of terms and meanings. Many have voted "Wet" in straw ballots, who have never "had a drop to drink in their lives."

Father Coughlin, of Detroit, in one of his radio discourses reveals the crux of the matter from one viewpoint, by saying "There are three words commonly used when discussing this vexed question. They are the words, 'Prohibition', 'temperance' and 'Abstinence.' The word abstinence means the total abstaining from alcoholic beverages through the free will of the individual. The word temperance signifies the moderate use of alcoholic beverages at the discretion of the individual. While the word prohibition signifies the total abstinence from alcoholic beverages through the force of an outside party and not through the free will of an individual.

"To the first two actions the merit arising from free will is to be considered. But there is no merit whatsoever in abstaining through prohibition. We are here dealing with this forced abstinence, or prohibition."

Then there is the view of B. Ogden Chisolm whose "Volstead Act" we lack space to reproduce at just this time. He states "My views are shared by thousands of persons, doctors, lawyers, clergymen and men in all walks of life who look at the subject from an impartial point of view.

"They know by visual evidence that there never was a time in the history of America when young people of both sexes, either had a desire to, or actually did consume more alcoholic drinks than they do today. The very fact that it is difficult to procure makes them all the more anxious to obtain it. Whether it is done with the idea of being smart or due to a disrespect of the law, is difficult to say.

"Nevertheless, it has led to immoralities the extent of which will never be known. During my incumbency as Prison Commissioner, I was in a position to gain much definite information.

"The countries which have tried Prohibition, are today the decadent nations of the world, having brought upon themselves drug-habits far more difficult to control than the problem of alcohol.

"It is reported that we have nearly four million dope-fiends receiving medical care

and that the number is increasing daily. We know not how many unreported cases there are. This is what Prohibition is producing in our country today.

"Prohibition is not the sole cause of crime-increase in America today—notwithstanding statements to that effect. But it looms large as a crime-maker, probably the largest single factor in the enigmatical situation that is before us.

"Fundamentally, the idea of honest control of the consumption of liquor by the Government is essential. Such control in order to be successful as well as acceptable to the people, must be free from politics—from graft and trickery. It must be conducted with justice alike to both the poor and rich. There must be no discrimination.

"We never expected, however, any law that resorted to such extremes, that involved such fabulous expenditure of public funds, so much legal machinery, espionage, hypocrisy and such an utter debasement of the political body as provided for in the Volstead Act.

"The claim put forth that Prohibition has made a happier country cannot be substantiated by facts."

In the face of this comes a communication from Eva Foster Brown, of Pomona, Calif., to which we can refer at this time only in part, saying "Permit me to call the attention of your readers to some of the statements published by the American Business Men's Prohibition Foundation, in

Let's Have the Truth about Prohibition:

"From 1910 to 1914 the approximate average yearly consumption of distilled liquors, wines, and beer was 22.43 gallons for every man, woman and child in the United States, according to United States Department of Commerce statistics.

"For the fiscal year ending June 30, 1930, according to the United States Bureau of prohibition, the average (including home-made products) was slightly more than 7 gallons. That is about 30 per cent of pre-prohibition consumption.

"Commander Evangeline Booth of the Salvation Army says that whereas before prohibition, in New York City alone, from 1200 to 1300 drunks a night were brought to Army 'homes,' the number now does not average more than seven.

Part of a letter by Joy Elmer Morgan, editor of the Journal of the National Education Association, to the National W. C. T. U. is quoted: "There is not the slightest foundation for saying that conditions are worse in the high schools and colleges since the adoption of the eighteenth amendment. All the facts I have ever seen show us the opposite. High school enrollment has increased from two million to five million since 1920. The ones who drink represent an insignificant minority. Next to the establishment of the Christian church and the founding of the common school, the coming of the eighteenth amendment has done more for the welfare of childhood and youth than any advance in the history of civilization."

An editorial in the Los Angeles Times of November 22, 1931, includes this paragraph: "So many claims were made about women drinking that the General Federation of Women's Clubs and the Parent-Teacher Association rose up en masse and reaffirmed their loyalty to the prohibition amendment. The National Education Association took similar action."

The recent report of the Board of Bishops of the Methodist Episcopal Church before their General Conference, upholds the law, and says in part, "The liquor interests of Europe have been invoked by the wets and are active in co-operation for repeal. A small but outstanding group of some of America's rich men are now seeking by the expenditure of vast sums of money to secure the repeal of the eighteenth amendment. This would evidently shift the burden of taxation from their own shoulders to the backs of the poor. With millions of other citizens we are committed to the permanency of the Eighteenth Amendment with all the patriotic, humanitarian, and moral earnestness of which we are capable. And we object to attempts to repeal an article of the Constitution by clamor, straw votes, and propagandism. Let all who believe in a sober nation stand together."

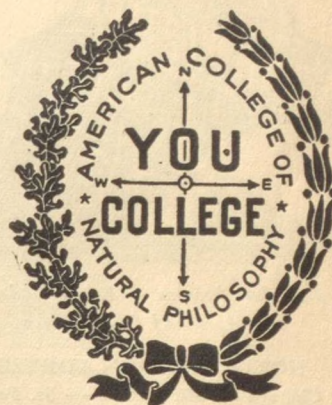
A systematic campaign to confuse the public mind by misrepresentation is being carried on by the wet press—subsidized by the liquor interests, as was proved on the 'lobby' investigation of Congress.

Space is lacking for reference to the utterances of "prominent dries" like Dr. Charles H. Mayo, of the Mayo Clinic; Dan Beard, of the Boy Scouts; Edison, Henry Ford, Irving Fisher of Yale, James C. Penney; Luther Burbank, Captain Robert Dollar, and Kathleen Norris—to name only a few.

—Eva Foster Brown.

We shall not, hereafter, devote as much space as this to the prohibition question, but having declared this department an independent, open forum, desirous of ascertaining the truth, we are certainly obligated to present all the viewpoints that may come to our attention upon any question up for consideration.

When we see the sordid reports of lamentable conditions supposedly due, perhaps not directly to "prohibition," but to the advantage taken of the situation by unscrupulous individuals both within and without the law, we are forcibly reminded of our Policy, "Prevent Rather than Cure." "Let us shape Tomorrow's generation rather than patch up yesterday's mistake" The evil which prohibitionists seek to overcome by legislation is the task of Preventive Education. Moderation in all things is the inescapable law of Balance. A rational life reveals the law of compensation in action. Right or wrong as an expedient means of the moment, the present situation, from whatever angle it be considered, is a blot upon the civilization of today, as will be revealed by the history of Tomorrow.



HUMANITY is standing at mental unrest: alert and longing for a new and better philosophy of life. We must find the truth about God and His will with man. Man is like a ship at sea without compass and without rudder, unless he has found the truth.

After twenty-five years of intense study and investigation of all the Religions and Philosophies of the various civilized and semi-civilized people of the earth, I have found a philosophy that makes it possible for me to live a life of peace and satisfaction.

Each and every man must find this philosophy for himself. No one can find it for him; but the way may be pointed out by one who knows it by experience. A plan of investigation may be outlined for those who seek, but they must themselves do the work and the living.

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The College has no creeds or rituals. We are simply teaching the fundamental truths that govern humanity, as we have found them. We urge you to subscribe to the "Voice of Tomorrow," for therein you will find the philosophy which we believe to fulfill the present needs of mankind. Books and articles are in preparation which will be later announced.

If you are a member of the human race, it is your personal responsibility to investigate all efforts that are being made to remove destructive boundaries of thought, and establish educational a Brotherhood of Man.

William Alvis Guthrie, M.D., D.D., Ms.D., Ps.D.

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PROPHECY

There is a subtle power which exists all about us, and as the ripples in the sand, is recorded as evidence of the vanished waves. Likewise our thoughts and actions in the atmosphere about us, which we may prove and interpret by those who created them. We may be ignorant of the process, as much as we might be ignorant as to the bearer of a telegram, but as long as we understand its meaning, we are content.

Sometimes it is hard to understand why "reality" should be attributed to the Past, and not to the Future. What is past is "dead"; nowhere in existence so far as we are concerned save in memory, and the dead empty shells that have been left behind. The Future, on the other hand, is everywhere evident in "seeds". It is alive and still before us. Its existence in cells of the human mind is as real as in seeds of plants, and just as "real", or "unreal", as memories of the past, in those same cells.

When all that is carried out in human affairs must first be born in the mind of man, a conscious being, it is hard to understand why the doubt still persists that the mind of man can be aware of those things in incubation within itself. Yet there are some who still claim that Tomorrow must forever be unknown today.

Prophets and prophecy have given birth to the major portions of all history, and have ever been at the helm of human thought and evolution since the birth of intellect upon the earth; yet men, blinded by their own pursuit of objective knowledge of results, are still bound in the grossest ignorance of the simplest elements of creative Cause.

The cause of things, the seeds of all that make up human life and matter most. To man,—the cultivation of his own consciousness of these things within his own heart and head, have been entirely omitted from the studies and education of the highest type of creature upon this earth, called Man—destined to be its master and its king, but who has become a slave to the machinery of his own greed for wealth and but the echo of Power.

Civilization has not yet learned its lesson, and it has had many trials. Civilizations have come and gone, magnificent in power and achieve-

GIVE TOMORROW
A Voice
Today



VANCOURIER
To "The
Voice"

The Whisper

Valley of The Pines, Montague, Michigan, U. S. A.

ment, but ever they have fallen as the tower of Babel, and passed into oblivion, that man might start anew and try again—until at last the lessons shall have been learned; and simplicity will reign. Until then, vanity, greed, lust for power and excitement will ever tear down the foundation of all that we long for most, as men, women and children of Nature and of God.

Prophecy is man's heritage, for which he does not grasp, stoning those who do. Self-preservation is the law of animal life. Until man rises into response to a higher law of Race-preservation, civilizations shall rise and fall. When at last he has wearied, and outgrown the mistake of thinking he can survive alone, he will break down the wall that obstructs his own progress and vision. Then each shall be a prophet, conforming with eternal laws which have ever, and will always, shed a beam of Light into the darkness, ahead upon man's path.

As a civilization we have been at low ebb. There is a mental crisis; a period of racial fertility after a long drought. What seeds shall we plant? Are we strong enough to break out of the rut of destruction the paths of all past civilizations have made?

GIVE IT A THOUGHT

THERE IS no man,
Be he ever so poor,
But who can be charitable
With some by-product —
A waste to himself,
But a necessity to his less fortunate companions.

—Give It A Thought—

God demands that we seek Him
To convince ourselves, as well as Him
Of our worthiness to know the secrets of life
By eliminating the doubts of death.

The Human Radio

BY
JOSEPH A. SADONY

(The following article is one of a series, under the same title, which has been running for the past year in The Whitehall Forum, Whitehall, Michigan. The underlying theme of all these articles has been the susceptibility of the human mind as a "human radio.")

The plea for rational acceptance of the truth of the "Human Radio" theory, however surprising or revolutionary it may prove in terms of results when once accepted, involves the absolute necessity of the balance which we call "Normality": Moderation, (as in the use of any organ or faculty); Simplicity, (as not presuming either in mental adornment for effect, nor exaggeration in fear of under-estimation.)

The human race must recognize its own maturity and lay aside its own childish toys to pick up the dignified tools of its professions.

The absolute demonstration of the power of prophecy must invest it with a well-earned dignity of conservativeness, and do away forever with the discreditment of "fortune-tellers," "psychics," and false prophets. The seed of truth must preserve itself for future generations in a vocabulary untainted by those words which have attracted to themselves all the odium of a

The Whisper

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An Independent International
Journalette of Prevenient Thought

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lation into foreign languages

confusion of fraudulence, fakery,
trickery, and overgrown superstition.

The art of Divination must relinquish its mystery and assume its scientific acceptance under some such psychological nomenclature as Intuition, explainable and understandable in terms of such a well-known scientific mechanical achievement and symbol as the Radio.

Exactly what it is that is responsible for some of the broadcasting that is received in this way—its nature and import—may yet remain a mooted question long after the recognition of the possibilities of the human mind and organic system as both a broadcasting and receiving station. However, even that must find its acceptance in a mental equilibrium wherein Science and Religion may meet without disparagement to either, and in that mutual support and edification which will safeguard one with the other, and assure the unification and thereafter unimpeded enlightenment and progress of the Human Race.

All explanations of "spiritualistic" phenomena in pre-radio days, among "scientists," insisted upon finding a definite and "linear" connection in their symbols or actualities. They needed to locate the WIRE, and ascertain a definite explainable locality.

With the radio as a scientific mechanical actuality and symbol, all the pre-wireless efforts at explanation fall into the discard. The idea of "tuning in," or of "wave length," or "frequency," being familiar to us, we can readily understand that there need be no connection or "wire" whatever. We turn the vernier of our radio, and unless we have studied the wave-length, or more accurately, the "frequency," it is a matter of "chance," plus our radio equipment whether we get New York or San Francisco. Or per-

haps we may be getting the re-broadcasted news from London or Paris. The using of special information does not prove all that it was hoped it would. All the facts previously used to prove various conditions, such as "spirit identity," or "Immortality," or specific knowledge or connection on the part of a "medium," prove nothing of the sort. All phenomena of the mental type unite in proving only one thing—i.e. the sensibility of the human mind, or of an individual human mind—i.e. again, they all unite in establishing and substantiating the theory of THE HUMAN RADIO.

(To be Continued)

ARE WE THE BLIND THAT FOLLOW THE BLIND?

Most of us claim (through vanity) that we do not follow blind leaders.

If not, why do we do the things we don't like to do? And then smile and brag about how we enjoy the lie?

Most men who have never drank nor smoked before, do not really like it now, unless an unwilling slave.

Some have never seen a ball game: then will show their enthusiastic friends how to make fools of themselves by their own false enthusiastic applause, trying to outdo the rest in what they really don't mean; condemn jazz until they themselves are influenced by its rhythm, and then outdo all others in what they condemned yesterday.

Today they will appear as heroes, trying to save a murderer from the chair. Tomorrow, the first yell, "We want Barrabus. Crucify the Christ."

How often has not the pugilist criticized the well-dressed sport: and when champion, how is he dressed?

Or the average Christian who questions first before daring to practice his belief—always seeking a leader as blind as himself to follow, not daring to call his true thoughts his own, unless he dares to live his life as he wills.

That is the real courage of Heroes: leaders who discover the new America, and rewards for merits; who follow the only leader God gave us as a sensible guide for the body He gave to us all, equipped for this world's struggle.

Go and find him and your journey will be long, sweet and successful, with many followers who would just as soon flatter and praise now, as condemn you yesterday for daring to differ with them for not milling in the crowd rushing and going nowhere—blinded by that anticipation never realized.

Read your history, meditate over it,

and you will see how the blind lead the blind, and how those with eyes to see still see not, and those who do see well are crucified for their wisdom until their bodies have turned to dust of gold.

Then when they can no more hear praise and tributes, then shall we build monuments for them as a memory of our blindness, and the dead's clear vision.

J. A. S.

WHO'S WHO

Robert E. Laramy

Mr. Laramy is one of those to be listed permanently in the future "Who's Who", of "The Voice of Tomorrow". Among the information collected: M. A. Lehigh University, 1899. Student in Education, Harvard University 1904. Instructor Moravian Preparatory School, Bethlehem, Penn., 1903. Principal Bethlehem High School, 1903-1905. Superintendent, Pheonixville, Pa., 1905-1913. Superintendent, Easton, Pa., 1913-1922. Superintendent Altoona, Pa., 1922 on. Sigma Chi Fraternity. Phi Beta Kappa. Member City Council Bethlehem, Pa., 1902-1905. Member American Association for Advancement of Science. Fellow American Geographical Society. Life member Pennsylvania State Education Association. Life member National Education Association. Active in Welfare Work as member Board of Directors, Pennsylvania State School Employees Retirement Association and first President, Board of Trustees, Lloyd Mifflin Memorial Home for Teachers. President Inter Club Service Council of Altoona. President, Blair County Children's Aid Society.

GIVE IT A THOUGHT

—oOo—

If you want to drill a hole through tempered steel

Must you not use a piece of steel far better

And more highly tempered than your raw material?

And yet you expect

To direct and lead strong men and women,

When you have given no thought As to whether they are not strong enough

To turn the edge of your will-power. Why not be a mechanic

And learn a few of these things, Before you pin on your badge of authority,

And then wonder why you are ridiculed

By those who are supposed to be under your supervision.

Bear in mind

That even a fool has an opinion.

THOUGHT AND HAPPINESS

By
Clara Clemens

I wish to make an appeal to the women of my country. We know that American women can accomplish almost anything they set out to do. They have determination and enthusiasm. Already they claim a long list of achievements, but they will add to this array the greatest triumph of all. They will plant a UNIVERSAL SPIRITUAL REVOLUTION. The world has repeatedly seen commercial wars, religious wars and revolutions of governments, but—it has never seen a UNIVERSAL SPIRITUAL REVOLUTION.

Throughout the centuries mankind has inflicted SUFFERING upon himself and his neighbor. Suffering! Why does this go on and on? Because we are only dimly conscious of the sublime power of our wills—wills that can turn hardship into comfort; discord into harmony. We have heard a great deal about the necessity of general education and culture, but little enough about culture of the emotions. Whereas only emotional culture can insure happiness for the human being, individually and collectively. Too often we hear the phrase: "You can not change human nature." But one *can* change human nature.

Our country is always referred to as a new country; if then we are a new country, let us be a new people. The strongest, happiest people on the planet. For centuries discord has been the foundation of man's despair in every land. Why not try the effect of concord for a couple of centuries? Concord between all individuals, classes and races. How can it be done? By eliminating—totally abolishing—all destructive emotions and intensifying all constructive emotions. An ancient idea, but new enough in general practice.

Burbank created seedless oranges and thornless cacti. He overcame seemingly insurmountable difficulties and conquered the fixed habits of nature. We women are going to conquer the apparently fixed habits of human nature. We shall change men and women as radically as Burbank changed plants and flowers. One uproots weeds from a garden and fills the space with roses. So shall we uproot and replant the qualities of man. Our pickaxe and shovel are invisible. But they are that all-powerful dynamo—the Will. Steam is invisible, but it makes a train run. Will is CONCENTRATED THOUGHT. Therefore the strength of one's will depends upon the intensity of one's thoughts. And this intensity can be developed by any one, old

or young, weak or strong, through exercises for concentration. This being true, it follows that *anybody* can acquire a strong will.

The human race has become accustomed to the fact that nine people out of ten are cowards. People are afraid of each other, afraid of the weather, afraid of disappointments, afraid of poverty, afraid—afraid—afraid—and from this cowardice spring great evils, great sorrow. We will prove that it is more *fun* to be a hero than a coward. Only two qualities are required for heroism. Strength and love. Whence does one derive these qualities? By determining the focus of our THOUGHT. There is nothing in the world more delightful than the sense of power. And that is why it is more fun to be a hero than a coward.

We shall march to battle-fields, but the enemy we face and conquer will be our own selves. At last we shall put the cart where it belongs—behind the horse. We will crush out our weaknesses, anger, fear, jealousy, pride—because they create nothing but misery. And we have had enough misery. When we have destroyed these devils, we will find that their places have been filled by creative love, and heroic strength. With each added achievement of self-mastery we gain a fresh impulse to love. The greater our self-mastery—the wider our love. Therefore, strength comes first and love comes next. The quality and ready flow of one's love depend upon the clarity of one's soul and it requires colossal force to rake the mud from one's soul. We are accustomed to having new clothes, new homes, new inventions of all sorts for our comfort, but it never occurs to us that we might enjoy new souls. Yet we must have new souls for a new race. Men and women must be *joyous* and mentally free. The only freedom to be had on earth is mental freedom. And it depends upon a state of harmony between all the members of the human race, for where there is discord there is no freedom.

The Soviet Government in Russia is a calamity, because it makes machines of men and women, and forces them to forget their souls. One might as well feed a corpse and call it a man, as ignore the soul of a living human being and call that a man.

In this country we shall see laws changed, greater justice dealt and class discord replaced by harmony. We shall see the very rich less rich and the very poor less poor. But these changes will take place without loss to the individual of his initiative or

his spontaneity. We shall merely make practical and general use of the sound advice given to us by the great spiritual leaders of the past. We must recruit millions of volunteers from women of every type and from every city, town and village who will spread the simple rules for self mastery, and show that from this self-mastery will spring the inner harmony which will automatically create UNIVERSAL HARMONY. Love is naturally contagious if not stifled, and will spread from one individual to the next, and the next and the next, until millions are caught in a lovelight that illuminates the entire land with harmonious joy. No one must be driven by a paralyzing sense of duty, but by overwhelming desire. By the same electric elation that makes an artist like Michael Angelo choose to lie on his back on the top of a hard scaffolding for four years, in order to paint a divinely-imagined picture on the ceiling of a chapel. Artists know the value, the joy resulting from trying to fulfill an ideal. Is life less important than art? Will not man attend to his soul with the same ardour that he attends to the conquest of mysterious difficulties connected with music, painting, sculpture? Yes, he will. AND NOW.

(To be Continued)



There is no DEATH

By Joseph A. Sadony

The Angel of Death comes into our midst again, and yet again like a thief at night, and brings some of us still more faith, and to others brings a doubt.

Why does the "conscience" adhere instinctively to the possibility of life after death, rather than to the simple opinion of annihilation of soul, when both sides of the question are offered for our opinion? Why does moral conscience bend to moral principle? And why does moral principle appeal to every human being on earth, providing he is mentally well-balanced and surrounded by conditions agreeable and harmonious, created by his own efforts of right and wrong?

If the "Subconscious" and "Instinct" be concepts founded upon

fact, even though incomprehensible, can there not be a reward which urges us on subconsciously, as well as by an unconscious appetite and hunger, in the evolution of wisdom as well as our understanding of physical perfection?

The human body is a woven fabric of nerves, arteries and muscles, supported by bones—all designed by the God of Nature within us. How well it conforms with the original designs depends upon how well we have succeeded in keeping within the laws of compensation, and upon the extent to which our ancestors obeyed the law of their animal propensities and spiritual sentiments.

Our conscience creates its own laws and penalties. And this law has been known to exist among all nations even prior to history. When all data has been correlated and analyzed, we find the same answer, even though each nation be isolated, and individuals not in communication with each other.

If there has been created a harp harmonious, with perfect strings, we may imprison the sweetest melodies, the reflection of Nature's whispering fragrance: such sounds as will affect the passion and selfishness of men, as well as their reverence for Deity. But if we destroy the harp, it records no more. Still, has the music been destroyed because we no longer hear it? Does not the very atmosphere contain the same strains which need but a "mirror" to re-echo their personality?

The soul needs but a point of concentration, a scale, a rule, a law, that will enable it to re-echo its beauty, either by sound, color, taste, or emotion. The instrument, the body, was but a momentary prison. The more perfectly strung a harp or body, the more clear the interpretation of music or wisdom.

How may justice be given to an argument in comparing the acquired knowledge of two entirely different and separate beings who have nothing in common but an abstract law, a condition not yet acquired by man? How may man compare things acquired with that which is yet unborn, and "Death" to the arguer? Why measure a pint of water with a sieve, when one is able to freeze the water and use cubic measurement?

In order that man exist, life is sacrificed for his life. And has not the sacrificed life a "soul", called

"taste", which is also fed to our appetite called a "want" or "prior anticipation"? Has not the pleasure of anticipation fed our mind, knowledge, and soul; strengthened our mortal shell protected it from the inclemency of the weather; given us the faculty of comparison: with the result, knowledge, so as to secure the best results for education, wisdom and spiritual speculation?

It is only through activity that life can "exist". How can science prove a problem outside of its jurisdiction, when it utilizes material knowledge, methods, results and opinion, with not one rule, implement or method necessary to make adequate comparison. Science, thus limited, might as well attempt to prove life and its law upon distant planets. Would the evidence stand the test? Thus far man understands but the first dimension of the Soul.

If the harp be destroyed, one need only to build another to call forth the same strains of music as heretofore.

In the eyes of our logic and reason, the Hereafter is but a question. but within the eyes of the soul, it is but the fruit matured in the fall of the year, which is being used either for food, or to strengthen Mother Earth—while the trees that bore us, which is the soul itself, lives on till the dawn of a new Spring.



GIVE IT A THOUGHT

It is never too late to make amends, if one is strong enough.

But if one is strong enough he deserves to enjoy the benefits of never having committed the error.

You know it is human nature to see how it feels to be enfolded in the arms of another,
But to lose sight of the fact that that "other's" arms may hold us fast forever.

OFTEN our only real excuse
For having no use for certain good people,

Is that we know
They have no use for us —
And often for good reasons
From their viewpoint.
And if we are guilty,
We advertise it by our condemnation.
If innocent,
We strive to please for recognition.

TO THE WOMAN OF TODAY: TOMORROW'S MOTHER

Do you know your Personal Responsibility?

Do you realize that you represent the Human House of Man, and that he must dwell in your heart before he can be born? That you represent the earth, a garden of God in which is planted all vegetables, all chemicals—life itself?

Do you realize that without you there would be no Church nor War—that all would be barren? Do you realize that you are really sought for, instead of needing to seek; but anxiety urges you on—the Progress of Man?

Do you realize that all life must have roots, trunk, branches, blossoms and fruit, and that within your make-up lies that beginning preparatory to the birth of the soul? And that within the sacredness of your body depends the future generation of real men to populate the earth, seeking once more that garden of Eden the departure from which symbolized disobedience of personal responsibility assumed by the recognition of a spiritual law to which the material law is subservient?

It is your duty to lead: which is the negative receiver: as it is for man to force his perfection into life.

Do you realize that wonderful responsibility of shaping the coming generation as you will it, and with what ability you possess, as future evidence of what you were?

Think of these things, and do know that the record of your history is indelibly imprinted in your memory, that may exonerate your ancestors and intensify their virtue.

It is up to you to leave your mark upon the stone of Time, with pride, shame or regret: and now, when you know this, there is no excuse or alibi, for that too is imprinted upon your memory. So mote it be.

Joseph A. Sadony.

—Give It A Thought—

—God is the Center of spiritual gravity:
Prayer, the compass.

Have you ever given it a thought that when a woman gives a man her love, she offers her very life, even though it be unknown to her? Therefore why not repay in full. We do in our merchandise, or in cattle.